A LEARNED AND Accurate Diſcourſe

CONCERNING

The Guilt of Sin, Pardon of that Guilt, and Prayer for that Pardon.

Written many Years ago by the Reverend

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Miniſter of the Goſpel, lately Deceaſed at *OXFORD*.

Now Publiſhed from his own Manuſcript, left by him ſome Years before his Death, with a Friend in *LONDON*.

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THE PREFACE.

THE Light held out in theſe Papers is accounted ſo clear and ſo uſeful, that it hath been thought great Pity it hath not been ſet up upon a Candleſtick. They have paſſed up and down in Manuſcript about Thirty Years, being much valued by thoſe who were Poſſeſſors of them. It is Credibly reported that a very great and Learned Man (whom for ſome Reaſons I will not name, though his Commendation would have great weight with Perſons of different perſwaſions) did upon the peruſal of them, ſpeak to the Learned Author to this purpoſe, That it was worth a Mans Living a great while,

though he did nothing elſe but bring forth ſuch a Compoſure. *The Subjects Treated on are ſo weighty and of ſuch concernment, that any contribution of Light therein ought to find Acceptance, and be rejoyced in by all. The manner of this Authors Treating on them is ſuccinct and plain, and wholly unoffenſive. The Differences and Conteſts about theſe Points, which have of late appeared among us, do further recommend them and the Publiſhing of them as very ſeaſonable at this Juncture. The Bleſſing of God go along with them. So prayeth*

L. R.

A Learned and Accurate Diſcourſe concerning the Guilt of Sin, Pardon of that Guilt, and Prayer for that Pardon.

THE Reader, leaſt he ſhould ſtumble at Terms (the moſt proper I could think of to expreſs my Notion) is deſired to obſerve, that in this Diſcourſe, I underſtand by

Legal
1. *Precepts*, Such as rigidly exact their obſervance for Juſtification.
2. *Sins*, The Tranſgreſſion of ſuch Legal Precepts.
3. *Threatnings*, Such rigid unallay'd Threatnings as being Curſes as well as Threatnings, form Obligation to Legal Puniſhment for ſuch Legal Sins.
4. *Puniſhments*, the Execution of ſuch Legal Threatnings as Curſes, as well as Threatnings.

Legal Guilt and *Legal Pardon*, are in the Diſcourſe expreſly defin'd

And in Proportionable Oppoſition to the former, I mean by

Goſpel

1. *Precepts*, Mainly the ſame for Subſtance with thoſe of the Law, but not exacting their Obſervance with the ſame Rigor, namely, for Juſtification.
2. *Sins*, The Tranſgreſſion of ſuch Goſpel-Precepts.
3. *Threatnings*, Mainly the ſame for Subſtance with thoſe of the Law, but now ſuch mitigated allay'd Threatnings, as being Threatnings only and not Curſes, form Obligation only to Goſpel Puniſhments (or Chaſtiſements) for ſuch Goſpel Sins.
4. *Puniſhments*, The Execution of ſuch Goſpel-Threatenings, which have therefore no more of Curſe in them, than ſuch Threatnings themſelves.

Goſpel

Goſpel-guilt and *Goſpel-pardon* are in the Diſcourſe expreſs'd, and the Senſe wherein the Diſtinction of *Legal* and *Goſpel-pardon* proceeds, plainly enough declared.

Some Conſiderations touching the Guilt of Sin, Pardon of that Guilt, and Prayer for that Pardon.

Wherein ſomething is attempted towards the further clearing of the great, both Speculative and Practical Truths in theſe ſo important Points; for the Satisfaction of a Learned and Judicious Friend.

I. *Touching Guilt of Sin.*

Three things in Sin. { 1. *Power* / 2 *Filth* / 3. *Guilt* } to be { *Subdued.* / *Purged.* / *Pardoned.* }

Guilt of Sin is two-fold. { 1. *Fundamental, Intrinſecal, Habitual.* / 2. *Formal, Extrinſecal, Actual.* } which is { *Deſert of* / *Obligation to* } *Puniſhment.*

The firſt I call *Intrinſecal* Guilt, becauſe ariſing from within, from the very

very Nature of Sin. And the Second, *Extrinsecal* Guilt, because arising from without, from the Penal Constitution of God. As also the First, *Habitual, Fundamental* Guilt, because the Foundation of that Penal Constitution or Threatning of God, which formeth the Second, *Actual, Formal* Guilt.

As the Punishment to which, and Threatning according to which, Sin binds; So is the Formal, Actual Guilt, or Obligation it self, twofold; { 1. *Legal.* 2. *Evangelical.*

1. *Legal Guilt*, according to Legal unallay'd Threatning, binding over to Legal Punishment, the mere Wrathful Dispensation of God, as a Judge, aiming at the Satisfaction of his Justice.

2. *Gospel Guilt*, according to Gospel allay'd Threatning, binding over to Gospel Chastisement, a mixt Dispensation of the Justice and Mercy of God, as a Father, aiming as at the Vindication of his Fatherly Authority and Honour, so at the Cor-

Correction and Amendment of his Child.

The { 1. } is the { *Condemned Prisoners* out of } *Christ.*
{ 2. } Guilt of { *Justified Persons* in }

For one of these Guilts, Sin driveth every where, and but one of them any where, according to the respective Condition or State of the Person, in whom it resides, or by whom it is committed.

II. *Touching Pardon of Guilt.*

As the Guilt of Sin, is its Obligation to Punishment, so is the Pardon of Sin, the Dissolution of that Obligation; and as the Obligation is twofold, *Legal* or *Evangelical*, so also is the Dissolution or Pardon.

The distinction of *Legal* or *Gospel* Pardon, doth here manifestly proceed according to the distinction of the Subject-Matter, or thing Pardoned, *Legal* or *Gospel* Guilt of Sin; otherwise for the Original or Rise of it, all (even Legal) Pardon is of Gospel Grace.

1. *Legal*

First, *Legal Pardon* of Legal Guilt, which is the Diſſolution of Legal Obligation to Legal Puniſhment for Legal Sin, and is twofold.

1. *Fundamental* in *Chriſt* (as a Common Perſon) of all the elect before Faith; which lieth in *Chriſts* making full Satisfaction for their Sins, Meriting Faith for them, and utmoſt Advantage of ſuch his Satisfaction upon their Faith.

2. *Actual* of all the Elect in *Chriſt* upon their Faith. This Actual Pardon, being nothing elſe, but the Actual Poſſeſſion in their own Perſons, of their Fundamental Pardon in the Perſon of *Chriſt*.

This Actual Pardon of the Legal Guilt of Believers Sins is twofold.

1. *Formal*, of all their Sins paſt, *removing* their Legal Guilt.

2. *Virtual*, of all their Sins to come, *preventing* their Legal Guilt.

Formal Pardon takes off Legal Guilt, where once it was.

Virtual Pardon keeps it off, where elſe it would be.

Formal Pardon takes away all the Actual Legal Guilt, contracted upon

on the Perſon from all Sin, whether inherent in, or committed by him, before his Faith.

Virtual Pardon, all capacity from the Perſon upon his Faith, not indeed of having in his Nature, or committing in his Actions, any more Sin (for then could there be no room for ſo much as Virtual Pardon), but of contracting any more ſuch Legal Guilt from any Sin, whether inherent in his Nature, or committed by him in his Actions, for time to come.

And in this very Point, lying the main ſtreſs of the Controverſie, conſider briefly (which will much help to clear it) that (not the Nature, not the Actions, but) the Perſon (according indeed both to his Nature and Actions) is the proper Subject of all Law-Obligation, whether of the Precept to Obedience, or Threatning to Puniſhment for Diſobedience; and therefore muſt be the proper Subject alſo of all Law-Diſobligation, or Diſſolution of Law-Obligation, whether for one End, or another. Since then a Perſon, while out of *Chriſt*,

is

is the unhappy Subject of the moſt ſevere and rigorous Obligation, as of the Precept of the Law to Obedience for his Juſtification, ſo of the Threatning of the Law to Condemnation, and all Legal Puniſhment for his Diſobedience; Accordingly muſt a Perſon, when in *Chriſt*, be the happy Subject of the moſt gracious Diſſolution of the ſevere and rigorous Obligation, as of the ſame Precept of the Law to Obedience (not ſimply, but) as to Juſtification; ſo alſo of the ſame Threatning of the Law (not indeed ſimply, but) as to Condemnation, or any Legal Puniſhment for his Diſobedience. And as from this diſſolution of the Legal Obligation of the Threatning, is the Actual, Formal Pardon or diſſolution of the Legal Obligation of ſuch a Perſons Sins paſt (for Sin cannot be formally *Remitted*, before it be formally *Committed*) ſo from hence muſt (and cannot, but) be alſo the Actual Virtual Pardon, or Diſſolution of the Legal Guilt or Obligation of ſuch a Perſons Sins to come.

Yet

. Yet as the Precept in the hand of *Chriſt* ſtill binds to Obedience upon Goſpel-Grounds, and to Goſpel-Ends and Purpoſes (though not for Juſtification) ſo the Threatning in the hand of *Chriſt*, ſtill binds (though not to Condemnation or any Legal Puniſhment, yet) upon Goſpel-Grounds, and for Goſpel-Ends and Purpoſes, to Goſpel-Chaſtiſements for Diſobedience in Sins to come: Which Sins, when they come, as they derive a new Goſpel Guilt (though no new Legal Guilt) upon the Perſon; ſo they need a new Goſpel-Pardon (though no new Legal-Pardon, nor indeed are capable of it) therefore.

Secondly, *Goſpel-Pardon* of Goſpel-Guilt, is the diſſolution of Goſpel-Obligation to Goſpel-Chaſtiſement for Goſpel-Sin. For as there is Legal or Goſpel-Obedience, according to Legal or Goſpel-Precepts; ſo againſt ſuch Precepts is there Legal or Goſpel-Sin. The Nature of this Goſpel-Pardon will the better appear, in the manifold Differences of it from

Legal

Legal Pardon. Such as these that follow.

1. *Gospel-Pardon* is an Act of meer Mercy of God as a Father, only upon the Intercession of *Christ*, improving therein his Merit with the Father, for dealing with his Members in this regard also as Children; Gospel-Guilt needing not for its Gospel-Pardon, any Legal Satisfaction.

Legal-Pardon is a Sentence of Absolution from God as a Judge, both from his Justice and Mercy, upon both the Merit and Satisfaction of *Christ*, improved upon his Intercession for condemned Prisoners of Law, but Elect Prisoners, to be so made his Members and his Fathers Children.

2. *Gospel-Guilt* is sometimes wholly pardoned, sometimes but in part, partly remitted, partly retained. Such was *David*'s guilt of Adultery and Murder, and such its Pardon; partly remitted, the Lord put away his Sin (the Gospel-Guilt of his Sin) so that he dyed not in his own Person:

ſon: And partly retained, ſo that he was Chaſtened for it, in the Death of his Adulterous Iſſue, 2 *Sam.* 12. as well as otherwiſe by his Son *Abſolom*, there alſo Threatned.

Legal Guilt is alway either wholly Pardon'd, or wholly Unpardon'd; either all remitted, or not at all: That having place here, *Nil ſolvitur niſi totum.*

3. *Goſpel Guilt* may be remitted, as contracted, ſucceſſively and often.

Legal Guilt, however contracted, is remitted all together, at once, and but once.

4. *Goſpel Guilt*, when, and ſo far as Pardon'd, is alway Pardon'd formally and in it ſelf; firſt by Goſpel-Tranſgreſſion redounding upon, and then by Goſpel-Grace removed off from the Perſon.

Legal Guilt is Pardon'd, partly *Formally*, and in it ſelf; as in all Sins foregoing Juſtification; partly *Virtually*, and in the Perſon; as in all Sins following Juſtification. In thoſe, their Legal Guilt ſo *removed* from, as if it never had redounded upon the

the Person: In these their Legal Guilt so *removed* from the Person, as it never can redound upon it; The Person being now a privileg'd Person in *Jesus Christ*, and no more Chargeable with Legal Guilt, than *Christ* himself.

For as *Personal Union* in *Christ*, everlastingly prevents the resulting of its proper personality out of his Humane Nature so united, which out of all other Natures not so united, immediately results; So *Mystical Union* with *Christ* everlastingly prevents the redounding of Legal Guilt upon the person so united, from his sinful Nature and Actions; which from all other such Natures and Actions of persons not so united, immediately redounds.

5. Faith is the only Instrumental Means, or Causal Condition of Legal Pardon: Repentance (Godly Sorrow for Sin, and Amendment of of Life) the Consequents of this Pardon, as the effect of that Faith.

Repentance (Gospel-Sorrow for Sin, and Return to Child-like Obedience) as well as Faith, the Means of

of Goſpel-Pardon, or Diſſolution of the Obligation of Goſpel-Threatning for Goſpel-Sin, to Goſpel-Puniſhment, *i. e.* Fatherly Chaſtiſement: Or (in yet plainer *Engliſh*) of avoiding the Chaſtiſements of God (which are often very ſevere upon his Children) the main work and Buſineſs of Goſpel-Chaſtiſement, being ſo done to the Hand of God; which is, by execution of Goſpel-Chaſtiſement upon them to reduce his Children into that Goſpel-Aw and Order, wherein by the Goſpel-Threatnings of them only, they would not be kept: And which Goſpel-Chaſtiſements He hath always in a readineſs by Him, in that Variety, and with that Severity, that Legal Puniſhments would be altogether as improper and uſeleſs to his mixt Juſtice and Mercy as a Father, towards the compaſſing of his Goſpel-Deſigns and Purpoſes upon his Children, as Goſpel-Chaſtiſements would be to his ſimple Juſtice as a Judge, towards the Attainment of his Legal Aimes and Ends upon his Enemies. Nor are thoſe Goſpel-Chaſtiſements uſed

by Him towards his Children, but when there is, nor further than there is need (1 *Pet.* 1. 6.) for the effecting of ſome ſuch good, as in an ordinary way of his Providence could not otherwiſe be brought about.

Some other Differences might be offer'd, but theſe being the Principal, will afford a ſufficiently large Proſpect into both the Neceſſity and Nature of theſe two ſo different kinds of Pardon.

III. *Touching Prayer for Pardon.*

1. The Removal of the Fundamental, Habitual Guilt of Sin, the deſert of Puniſhment, is not to be prayed for by any, whether in, or out of *Chriſt*. Deſert of Puniſhment being of the very Nature of Sin it ſelf, (and not only by the Conſtitution of God thereabout) altogether inſeparable from Sin. Thoſe in *Chriſt* are to pray to God to remove that Sin from them, whoſe Deſert of Puniſhment cannot be removed from it; and to ſpread their Sins before the *Lord* in the higheſt ſenſe of the deepeſt

eſt Demerit of all Legal Puniſhment; that ſo they may put the higher, both Accent upon the Free Grace of God, and Eſtimate upon the full Satisfaction of *Chriſt*, whereby their Perſons are ſo fully freed from all Actual Obligation to any of that Legal Puniſhment, the whole and utmoſt whereof their Sins ſo deeply Deſerve.

The Removal of the Actual Formal Guilt, or Diſſolution of its Actual Obligation to Legal Puniſhment, thoſe out of *Chriſt* are to pray for, *Acts* 8. 22, 23. And that both Formal, of all their Sins paſt, and Virtual, of all their Sins to come: There being as well Promiſe upon their Faith, of never coming into Condemnation again, *Joh.* 5. 24. as of being freed from Condemnation at preſent, *Joh.* 3. 18. And even ſuch their Prayer, may prevail as *Prayer*, though not as *their* Prayer; as *Gods Ordinance*, though not as *their Performance*; though not as a *Part* of *Duty* in perſons out of *Chriſt*, 2.

yet as a *Means* of *Grace* in the hand of *Chriſt*. Otherwiſe *Simon Peter* would never have given it in direction on to *Simon Magus*, when *in the Bond of Iniquity*; a perfect Scriptural Definition of the Guilt of Sin.

3. This Legal Pardon it ſelf, whether Formal of Sins paſt, or Virtual of Sins to come, Thoſe in *Chriſt* are not to pray for, as that which is yet to be, or indeed now can be a-new granted to them, (There being no poſſibility of the Diſſolution of an Obligation, where is none of the Obligation it ſelf, ſo to be Diſſolved) But they are to praiſe God through *Chriſt* for it; as that which is already, upon their firſt believing (and thereby Being) in *Chriſt*, fully granted to them, beyond all *Need* of *Repetition*, becauſe beyond all *Poſſibility* of *Interciſion*: Eſpecially when it is not more their Duty in Prayer, to take to themſelves the due Shame (as of the Remainders of the filth and power of Sin ſtill in their Natures, ſo) of the Goſpel-Guilt of Sin ſtill on their Perſons; then to give

to

to God the due Glory of his Grace (as in the initial purging of the filth of Sin out of, and ſubduing the power of Sin, in their Natures, ſo) in the perfect Removal of the Legal Guilt of Sin from off their Perſons; which ſeems to have been the *Apoſtle*'s very frame and carriage, *Rom.* 7. 24, 25. and 8. 1. Gods continuance indeed (or non-Revocation) of ſuch his gracious pardon (even till his pronouncing the Final Sentence of it at the General Judgment) together with their own continual further renewed Senſe and Aſſurance of ſuch its both Grant and Continuance, thoſe in *Chriſt* are to pray for: There being Need of, Precept for, and Promiſe to Prayer for theſe latter; none at all for thoſe former, either Formal, or Virtual Pardon to be Repeated.

Goſpel-Pardon of Sin, or Diſſolution of their Goſpel-Obligation for Goſpel-Sin to Goſpel-puniſhment, *i. e.* Fatherly Chaſtiſement, Thoſe in *Chriſt* are to pray for: (as of that Guilt or Penal Obligation, which can 4.

alone in that State be incumbent on them, and on them alone) This not Abſolutely, but Conditionally: And that not only upon Condition of Faith (the only Condition of Legal Pardon) or only Faith and Repentance together (the joynt ordinary, but not only Condition of Goſpel-pardon). But upon ſuch Conditions alſo, *if* and *ſo far as*, it may be conſiſtent with Gods Glory, their own, and others good, ſo far forth (and no further) it may be pardon'd; *i. e.* That their Heavenly Father would no further Chaſten them his Children for their Sins, then may be conducing to the afore-mentioned Ends: And ſo far forth, as they have daily Need of their own to ſeek, the Precept of *Chriſt* for ſeeking, and the Promiſe of *Chriſt*, for receiving Goſpel-Pardon; So alſo the Spirit of *Chriſt* ſo to ſeek, that they may receive it; that is, not only with ſuch Child-like fear of Chaſtening, Threatned by an offended Father, but alſo with ſuch godly Senſe of, and Sorrow for their Offences themſelves, and ſuch Humble Goſpel-Confidence (upon

(upon the Conditions ſpecify'd) of promiſed Pardon from a Gracious, though Offended Father, as thoſe out of *Chriſt*, do not, cannot ſeek Legal-Pardon withal: Even as we ſee Pardon, not with leſs Earneſtneſs, but with much other manner of Affections and Aſſurance, begg'd by a *Child* from a *Father*, than by a *Priſoner* from a *Judge*.

IV. *Arguments proving Directly the Main, and by juſt Conſequence the Whole of all this.*

Drawn from

1. *Imputation of Believers Sins to* Chriſt *before committed by them.*

The Legal Guilt of Believers Sins to come, is in the ſame Capacity of being Diſ-imputed, and pardoned to them, as it was of being Imputed to and diſcharged by *Chriſt*. All the Legal Guilt of all the Sins to come of all Believers after *Chriſt*, was Legally Imputed to, and diſcharged by *Chriſt*. *Ergo* &c. And if the Legal Guilt of both Sins and Perſons, not yet in being, might be Legally Imputed to, and diſcharg'd by *Chriſt*; much more may the Legal

gal Guilt of Sins not yet in being, be Legally Remitted to Persons already Being, and being Believers, Virtually, and in such Persons, though not Formally, and in such Sins themselves.

2. *Imputation of* Christs *Satisfaction, to Believers before wrought by Him.*

The Legal Guilt of their Sins may (at least) as well be Virtually disimputed to Believers, before committed by them, as the Satisfaction of *Christ*, Formally Imputed to Believers, before wrought by Him. This, before wrought by Him, was Formally Imputed to all Believers before *Christ*. *Ergo*, &c. Reason of the *Major*: For if the Acts of Moral Causes may be Morally put forth before such Causes are themselves Actually in Being (as it was in that Case of *Christs* Satisfaction not then wrought, when putting forth its Moral Act, in its Formal Imputation to the Formal Pardon of the Legal-Guilt of Sins past, to Believers before *Christ*) much more may such Moral Impediments be laid in before such Causes are in Being, as shall effectually hinder the

putting forth of ſuch their Acts, when ſuch Cauſes come Actually to be (as it is in this Caſe of *Chriſts* Satisfaction now wrought, Formally Imputed to the Virtual Pardon of Believers Sins to come, effectually hindering the putting forth of their Moral Act, the deriving of any Legal Guilt upon ſuch Perſons, when ſuch Sins are come) Or with any who conceive the Satisfaction of *Chriſt*, not yet Formally wrought by Him, could not be Formally, but only Virtually imputed to Believers, before Chriſt Incarnate, Let the Argument run thus.

That which, but Virtually Imputed, was efficacious to the Formal Pardon of the Legal Guilt of their Sins paſt, who believed in *Chriſt* yet to come, cannot, being Formally Imputed, be inefficacious to the Virtual Pardon of the Legal Guilt of their Sins to come, who believe in *Chriſt* already come. But the Satisfaction of *Chriſt*, &c. *Ergo*, &c. And then let the Reaſon in the Form of Argument before uſed, be accordingly applyed.

The

Arg. 3. *Imputation of* Christs *Satisfaction as wrought for Believers.*

The Sins of Believers are ſo Remitted to them, as the Satisfaction of *Chriſt* for their Sins was Wrought by Him and Imputed to them. That was not Wrought by Him, and Imputed to them, ſome parts of it for ſome, and other parts for other their Sins; But all of it together for all their Sins. *Ergo*, &c. For though the Sufferings of *Chriſt* were many, his Satisfaction was but One, made up of all his Sufferings; And as his Sufferings, however ſeverally and ſucceſſively undergone by Him, are yet all together in their Legal Satisfaction, at once Imputed to Believers; So their Sins, however (in the Acts of them) ſeverally and ſucceſſively committed by them, are yet (through that Satisfaction of thoſe Sufferings ſo Imputed) all together in their Legal Guilt, at once Remitted to Believers.

If

If a Believers Sins past before his Justification needed not many particular Legal Pardons, but were in his Justification all compriz'd in one General Act of Formal Pardon; neither do his Sins to come after his Justification, need many particular Legal Pardons; but are in his Justification (as to their Legal Guilt) all as well compriz'd in one General Act of Virtual Pardon. But, &c. *Ergo*, &c. Nay to speak more accurately, *Formal* and *Virtual* Pardon, are not indeed two different Legal Pardons, but only two Different Respects of one and the same General Legal Pardon, which as it respects Sins foregoing, is *Formal*; As Sins following Justification, *Virtual* Pardon.

Arg. 4. *Proportion twixt Sin foregoing and following Justification, as to any need of many particular Legal Pardons.*

Where can be no new Application of *Christ*'s Legal Satisfaction, there can be no new Pardon of Legal Guilt. To the Persons of Believers can be no new Application (though there may to their Consciences) of *Christs* Legal Satisfaction. *Ergo* (though there may to their Consciences)

Arg. 5. *Impossibility of Christ's Legal Satisfaction being often applyed.*

ences) there can be to their Persons no new Pardon of Legal Guilt. Proof of the *Minor*. Where by the first Act of Faith, the whole Satisfaction of *Christ* was wholly Apply'd, and never after, either in whole or in part, again disapply'd, there can be no new Application of it. But, *&c. Ergo*, &c.

Arg. 5. *Proportion between the* Guilt *and* Power *of Sin.* In whose Natures, Sin can never any more recover its *Reigning Power*, upon their Persons, it can never any more derive its *Legal Guilt*. In the Natures of Believers, Sin can never any more Recover its Reigning Power. *Ergo*, &c. The *Minor* is clear from the Apostles Assertion, *Rom. 6. 14. Sin shall not have dominion over you.* The *Major* also clear from the Reason of that his Assertion there rendred, *For you are not under the Law, i. e.* the Rigorous unallay'd Threatening of the Law, *Ergo*, not under Legal Guilt: But *under Grace, i. e.* Gospel-Grace allaying the Legal into a Gospel-Threatning; *Ergo*, under only Gospel-Guilt of Sin. And this, if needful

ful, may be thus further clear'd. The Unſubdu'd Power of Sin in Unbelievers, is a Legal Puniſhment: *Ergo*, the Guilt binding over to it, Legal Guilt. The Subdued Power of Sin in Believers, only a Goſpel-Chaſtiſement. *Ergo*, the Guilt binding over to it only Goſpel-Guilt. (Both theſe *Enthymems* proceed upon the Reaſon of the 14th. Argument). And yet further thus; As the Subdued Power of Sin in Believers, conſidered under the Notion of *Malum Pœnæ*, is only a Goſpel-Chaſtiſement, to which therefore only Goſpel-Guilt obligeth; So conſider'd under the Notion of *Malum Culpæ*, it is only Goſpel-Sin, Deriving therefore only Goſpel-Guilt, binding over only to Goſpel-Puniſhment.

Arg. 7. *Believers Exemption from the Curſe of the Law.*

So far as Believers are freed from Law-Curſe for their Sins, ſo far are they freed from Law-Guilt of their Sins. They are wholly freed from all Law Curſe for all their Sins, even Sins to come, as well as preſent and paſt Sins, *Gal.* 3. 13. *Ergo*, &c. Reaſon of the *Major*: Becauſe the Com-

Commination forming Obligation to Puniſhment (as the Command to Obedience), a Soul cannot be farther under the Obligation of its Commination, than under the Commination it ſelf.

Arg. 8. *Believers Freedom from the Sentence of the Law according to the Curſe.*

Thoſe who cannot be Condemned with a Sentence of Law-Condemnation for their Sins to come, cannot be guilty with Law-Guilt of their Sins to come. Believers, *Joh.* 5. 24. cannot be Condemned, *&c.* Compare *Pſal.* 32. 2. with *Rom.* 4. 8. both *Tranſlations* and *Originals* with *Rom.* 8. 1. and *Joh.* 5. 24. *Ergo*, &c. Reaſon of the *Major*. Becauſe Law-Threatning, according to which Sin derives Law-Guilt, or Obligati to Law-Puniſhment upon any Perſons, is the Rule of Gods Judgment or Sentence, which accordingly he always exactly paſſeth and pronounceth touching ſuch Perſons: He will by no means clear the Guilty, *Exod.* 34. 7. *Numb.* 14. 18. *Nah.* 1. 3. compared with the immediately before cited Texts.

The

The *Principal* can no longer be under any thing of that Law-Obligation, which was fully satisfied by the *Surety*, and that Satisfaction fully apply'd to the *Principal*. And so 'tis between *Christ* and Believer in this Point: *Ergo*, &c. Reason of the *Major*. Because Principal and Surety (however Physically or Metaphysically Distinct) are Legally (or in Law-Construction) but one and the same Person.

Arg. 9. *Law Relation betwixt* Principal & Surety

The Curse of the Law can have no more to do with Believers in Point of Condemnation, than the Command of the Law in Point of Justification. The Command of the Law can have nothing at all any more to do with Believers in point of Justification; *Ergo*, &c. Or thus. The Threatnings in the hand of *Christ* is temper'd and allay'd with as much of Gospel-Indulgence to Believers as the Precept: The Precept in the hand of *Christ* bindeth not to Obedience for Justification in any their Duties to come. *Ergo*, Neither the

Arg. 10. *Proportion betwixt the Commination and Command of the Law, incumbent upon Believers.*

the Threatning to Condemnation, or any Legal Puniſhment, for Diſobedience in any their Sins to come.

Arg. 11. *Proportion betwixt* Satisfaction *and* Merit *of* Chriſt *imputed to Believers*

The perfect Satisfaction of *Chriſt* Imputed to Believers, is no more conſiſtent with any their future Obligation to Death and Hell for their Sins to come, than the perfect Merit of *Chriſt* imputed to Believers is conſiſtent with any their future forfeiture of Heaven and Glory, by their Sins to come. But *&c. Ergo*, &c.

Arg. 12. *Proportionable* Power *of* Chriſt's *Satisfaction imputed againſt future and paſt Sins.*

The Satisfaction of *Chriſt* imputed to Believers is of as much force to *prevent* the Legal Guilt of their Sins to come, as to *Remove* the Legal Guilt of their Sins paſt. But *&c. Ergo*, &c. And if it do not keep off ſuch Guilt of their Sins to come, from *Redounding*, how doth it keep off ſuch Guilt of their Sins paſt, from *Recurring* upon their Perſons!

Law-

Law-Guilt can no more Redound upon the Persons of Believers from any the Acts of Sin *proceeding* from them, than from all the Habits of Sin *Residing* in them, and even Original Sin it self more deeply rooted in corrupt Nature then the Habits. But *&c. Ergo* &c. Nay the Transient Acts of Sin proceeding from Believers, have much less Fundamental, Habitual Guilt or Demerit in them, than the Indwelling Habits, or Original Sin, they proceed from: And therefore are much less able to Derive any Actual Legal Guilt upon their Believing Persons. And this was one main ground of Comfort the *Apostle* bore up his believing Soul upon, under the trouble of all the Habits of Sin in his Nature, *Rom.* 7. 24. that they derived no Legal Guilt upon his Person, *Rom.* 8. 1.

Arg. 13. *Proportion twixt Habits & Acts of Sin in Deriving Guilt.*

Such as is the Punishment of a Believers Sin, before Formally Pardoned, such is the Guilt of his Sin when committed. That is not; *Ergo*, this cannot be Legal, but only

Arg. 14. *Proportion betwixt Guilt and Punishment of Sin.*

Evangelical. *Reaſon.* Becauſe, Guilt being a Penal Obligation, and Penal Obligation a Relation of the Perſon to the Puniſhment, This Relation muſt be ſuch as its Term, the Puniſhment related to.

Arg. 15. *Impoſſibility of being under two contrary Sentences of God, together.* A Perſon cannot be under two croſs and contrary Sentences of God together. A Sentence of Juſtification adjudging him to Heaven and Glory upon the Righteouſneſs of *Chriſt*; And a Sentence of Condemnation adjudging him to Death and Hell for his own Sins. But ſo ſhould a Believer be, could any Legal Guilt Redound upon his Perſon from his Sins. The Reaſon of the *Major* in the 8th. Argument, having its full force here alſo.

Arg. 16. *Different State of Pardon of Elect perſons Sins to come, before and after Faith.* An Elect Perſons Sins to come, are in a better poſture and ſtate of Pardon to him in his own Perſon upon his Believing, than they were in the Perſon of *Chriſt* only, before his Believing. They, before his Believing, were Fundamentally pardoned; *Ergo*, upon his believing par-

pardon'd Actually. Actually-Virtually, though not Formally. Otherwiſe ſomething might be Legally laid to the Charge of God's Elect, contrary to that of the *Apoſtle*, *Rom.* 8. 33. Where the Word *Elect* is to be underſtood *conſequenter* (as they call it) of Elect Believing Ones.

The main ſtrength of all (that any otherwiſe minded may have where-againſt mainly to oppoſe themſelves) lyeth here.

All Obligation to Puniſhment, is from the Threatning (as all to Obedience from the Precept) a Threatning, whoſe own power of Penal, Legal Obligation is Diſſolved, can no more give power of Penal Legal Obligation to Sins to come, then it can to Sins paſt. So that in Concluſion, *Theſe* cannot be *Formally* pardoned, where *thoſe* are not pardoned *Virtually*.

The Oppoſite Opinion,

1. Unavoidably expoſeth Juſtification to Infinite Interciſion: For if any, the Greateſt Sin, of a Juſtified Perſon bring him under Actual Obligation to Legal Puniſhment; every, even the leaſt Sin muſt do ſo too. And the Anſwer, by Diſtinguiſhing the *Act* and *State* of Juſtification, that the *Act* of Juſtification is Subject to much, but the *State* to no Interciſion, will be found altogether incompetent, if we conſider,

1. That the *Act* of Juſtification (if we'l ſpeak properly) being God's, and the *State* ours, The *Act* cannot be reſcinded, where the *State* of Juſtification remains intire: Becauſe God alway exactly judgeth of things, accordingly as they are in themſelves.

2. That the *State* of Juſtification cannot remain intire, where the *Act* is reſcinded: Becauſe things are alwayes exactly in themſelves, accordingly

cordingly as God judgeth of them: Inſomuch, that whereas the Truth of things is the Meaſure and Rule of our Judgment, Gods Judgment is the Rule and Meaſure of the Truth of things.

3. That God's *Act* of Juſtification, as well *Conſerveth*, as *Createth*, our State of Juſtification. And therefore ſo ſtrict and neceſſary is the Dependance of our Juſtified *State* upon his Juſtifying *Act*, that the One cannot be more or leſs, either Intire or Reſcinded, then the Other.

4. That this Anſwer provides not any *Salvo* againſt the Miſchief of ſuch Interciſion, as well (if not as much) by our leſs, as greater Sins: Leſs Sins indeed do not waſte the Conſcience, deſtroy its Peace, and Dead the Senſe of Juſtification (wherein the main of that Peace lyeth) as Greater Sins do. But if the Greateſt Sins of a Believer Reſcind his Juſtification (as they cannot but do, if they bring him under

Legal Guilt, or Obligation to Legal Puniſhment) his Leaſt Sins muſt do it no leſs than they. Which, either as to State, or but Act of *Juſtification*, one would think no man ſhould be forward to aſſert.

2. Plainly deſtroyeth much of the Eſſential Difference, not only between Chaſtiſement and Puniſhment properly ſo called; But even between the two Eſtates *in* and *out* of Chriſt, and the two very Covenants themſelves, *of Works* and *of Grace*. Preſerve but theſe two *States* under theſe two *Covenants*, both in their due Diſtinctions, and the following Notion muſt in its full Strength and Evidence, irreſiſtibly prevail to the Final Deciſion of this Controverſie.

Such as is the Law a Perſon is under, ſuch is his Tranſgreſſion of the Precept of that Law, ſuch the Guilt according to the Threatning of that Law, redounding upon the Perſon from that Tranſgreſſion; Such the Puniſh-

Puniſhment that Guilt bindeth over to; And ſuch the Pardon of that both Guilt and Puniſhment.

If the Law or Covenant of Works, the Tranſgreſſion, Guilt, Puniſhment, Pardon, all *Legal.*

If the Law of Faith or Covenant of Grace, The Law made up into Goſpel in the Hand of a Mediator (for the Law of Nature, or Moral Law, is one and the ſame under both theſe diſtinct Covenants), The Tranſgreſſion, Guilt, Puniſhment, Pardon, all accordingly *Evangelical.*

Two only conſiderable Objections, I apprehend, may be made againſt this Doctrine.

This Doctrine throws open a wide gap to all Looſneſs and Licentiouſneſs of Life, as throwing down the greateſt Mound and Bar againſt Sin, *Obj.* 1.

Fear of contracting Legal Guilt, or Obligation to Legal Puniſhment.

Anſ. 1. This ſeems to be an Objection of meer Carnal Men, who according to the meer, carnal, corrupt complexion and agreeable Inclination of their own Hearts, thinking with themſelves what perverſe uſe they ſhould make of ſuch Pardoning Grace, were they the Subjects of it, make an Eſtimate of others who are indeed ſo, by themſelves judging they alſo cannot but do the like. But

2. To whoſe Perſons the Legal Guilt of Sin is thus Pardon'd, in their Natures the Reigning Power of Sin is ſo Dethron'd and broken down, as thenceforward they can only be Guilty of Sins of Child-like Infirmity; as to which God ſtands in *Chriſt* engaged, upon their Goſpel-Repentance, to walk with them in a Covenant of Fatherly Pardoning Grace and Mercy: Inſomuch, that whereas *Rom.* 6. 12. the *Precept* makes it their *Duty*, that *Sin ſhould not reign in their mortal bodies*; the *Promiſe ver.* 14. makes

makes it their *Priviledge*, that *Sin ſhould not have Dominion over them, becauſe not under the Law, but under Grace*: And in *ver.* 15. the Apoſtle urging this very Objection, puts it off, as he doth elſe-where alſo, with the greateſt abhorrence of a *God forbid.*

Thoſe who paſs under this *Relative* change of the State and Condition of their Perſons from a State of Sin to a State of Grace, perfectly Juſtified in the Name of the *Lord Jeſus*, *i. e.* by the Satisfaction and Merit of *Chriſt*, imputed to them; paſs alſo at the ſame time under an *Abſolute* Change of the meerly carnal, ſinful Complexion and Diſpoſition of their Natures, to ſome Degree of a Spritual Frame and Temper, Sanctified by the Spirit of their God, 1 *Cor.* 6. 11. put into them in Habitual Sanctification; and as to Actual Sanctification, by his Actual Influences, *Rom.* 8. 14. Acting and Leading them, as Children of God, in all the good wayes of God their Father. So that from the Later of 3.

thoſe

thoſe Changes, they have their Principle and Power; and from the Former, their Argument and Engagement, not to *walk after the Fleſh, but after the Spirit*, *Rom.* 8. 1. Their Diſ-obligation to Legal Puniſhment, their Obligation to Goſpel-Obedience, and that a powerful Conſtraining Obligation alſo, 2 *Cor.* 5. 14, 15.

4. Among, and above other Habits and Principles of Grace, *Goſpel-Faith*, *Child-like Love*, and *Fear*, have an eſpecial Influence upon, and Sway in the Souls of ſuch changed ones; to this Purpoſe

1. *Faith*, that inſtates in ſuch Pardoning Grace, is the root of all their Obedience, as Infidelity is the Root of all others Diſobedience: Faith purifying their Hearts, *Acts* 15. 9. Faith, whereby they believe, not only the *Promiſes* of God, the Grace and Mercy bound up in them; but the *Precepts* of God alſo *Pſal.* 119. 66. the Obedience and Duty bound up in them; that theſe Precepts are Holy, Juſt and Good; and that Duty and

and Service they require, reaſonable Duty and Service; Reaſonable for God to enjoyn, and Reaſonable for them to perform.

2. *Love of Chriſt*, upon conſideration of what he hath done and ſuffer'd to procure this Pardon for them, which will make his whole Law a Law of Love to them, and their Obſervance of it, ſweet and eaſie for them. And if the Woman in the Goſpel, *Luke* 7. 47 loved *Chriſt* the more, the more Sins he forgave her; the Virtual Pardon of Believers Sins to come, being more, than the Formal Pardon only of Sins paſt, will make them Love more, and conſequently Sin leſs, and obey more.

3. *Child-like Fear of Fatherly Chaſtiſements*, will impreſs and preſerve more effectual Dread of Sin, upon the Hearts of Believers, than Slaviſh Fear of Judiciary Puniſhments, will do upon the Minds of Unbelievers: Whereof much might be ſaid here, if enough had not been ſaid before.

5. As Formal Pardon of Sins paſt doth not leſs, but more affect with Godly Sorrow for ſuch Sins paſt; So doth Virtual Pardon of Sins to come, not engage to leſs, but more of Godly Watchfulneſs againſt Sins, for the time to come.

Obj. 2. This Doctrine will Deſtroy Prayer for Pardon of Sin, leaving neither Need of, nor Room for it, in Believers.

Anſw. But this Second Objection hath been ſufficiently anſwered in the Third Head of this Diſcourſe, where 'tis made clearly to appear, that this Doctrine is ſo far from being *Deſtractive* of, that 'tis *Inſtructive* in, and about, Prayer for Pardon.

FINIS.

THE Righteouſneſs of God through Faith, upon all without Difference who do beleive: In 2 Sermons on *Rom.* 3. 22. By *Nathaniel Mather*, Preacher of the Goſpel. 1694.

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Batteries upon the Kingdom of the Devil. By Mr. *Cotton Mather* Authour of the late Memorable Providences, relating to Witchcrafts and Poſſeſſions, and of early Piety Exemplified.

All Printed for *Nath. Hiller*, at the *Princes-Arms* in *Leaden-Hall-ſtreet* overgainſt St. *Mary-Axe*. 1695.

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